Additions to Mr. Iohn Knoxes booke of ye Hystory of the Church of Scotland more then is in the printed copy.

Which printed was stayed by Iohn Whitgift Archbishop of Canterbury 1586.

This Confessyon following was bought by me at Edenburg 1628 agreeing wth ye was prynted at Midleburgh 1586. and 1587 by Richard Scilders, unless where yt is more large, They are All taken out of a lyttle booke prynted in Latin at Geneua 1556 and composed in Anglorum Vsum cum judicio et comprobatione D. Johannis Caluini. but ye hath somethings heere, and in those by Richard Schilders prynted omytted, but was more largly prynted in English by Robert Waldgraue at London

Omnia probate quod bonum est retinete
1 Thes. V. 21.

C. 25. c 10
2

THE CONFESSION OF Faith, vsed in the English Congregation at GENEVA: Approued and receiued by the Churches of Scotland.

I Beleeue and confesse my Lord GOD, Eternall, Infinite, Vnmeasurable, Incomprehensible, and Inuisible: one in substance, and three in Persons, Father, Sonne, & Holy Ghost, who by his Almighty power and wisedome hath not only created Heauen, Earth, and all things therein contained, and Man after his owne Image, that he might in him be glorified: but also by his Fatherly prouidence, gouerneth, maintaineth, and preserueth the same, according to the purpose of his will.

I Beleeue also and confesse, Iesus Christ the onely Sauiour and Messias: who being equall with GOD, made himselfe of no reputation: but took on him the shape of a seruant, and became Man, in all things like

5-4-12-20

BRITISH MUSEUM

like vnto vs, sinne excepted, to assure vs of mercie and forgiuenes: For when through our Father Adams transgression, wee were become children of perdition, there was no meanes to bring vs from that yoke of sinne and damnation, but only Iesus Christ our Lord, who giuing vs that by grace, which was his by nature, made vs through Faith the Children of God: who, when the fulnesse of time was come, was conceiued by the power of the Holy Ghost, borne of the Virgin Mary according to the flesh, & preached in earth the Gospell of Saluation: till at length by tyrannie of the Priests, hee was guiltlesse condemned vnder Pontius Pilate, then President of Iury, & most slanderously hanged on the Crosse, betweene two Thieues, as a notorious Trespasser, where taking vpon him the punishment of our sinnes, hee deliuered vs from the curse of the Law.

And forasmuch as he, being onely God, could not feele death: neither being onely Man, could ouercome death, hee ioyned both together, and suffered his humanity to be punished with most cruell death: feeling in himselfe the anger and seuere iudgment of God, euen as if he had been in the extreame torments of Hell, and therefore cryed with a loude voyce, *My GOD, my*

GOD,

GOD, why hast thou forsaken mee? Thus of his free mercie, without compulsion, hee offered vp himselfe as the onely sacrifice to purge the sinnes of all the world: so that all other sacrifices for sinne are blasphemous, and derogate from the sufficiencie there of. The which death albeit it did sufficiently reconcile vs to God, yet the Scriptures doe commonly attribute our Regeneration to his Resurrection: for as by rising againe from the Graue the third day, he conquered death: euen so the victory of our Faith standeth in his Resurrection: and therefore without the one wee cannot vse the benefite of the other: For as by death, sinne was taken away, so our righteousnesse was restored by his resurrection. And because hee would accomplish all things, and take possession for vs in his kingdome, he ascended into Heauen, to enterge that same Kingdome, by the abounant power of his Spirit, by whom we are assured of his continuall intercession towards GOD the Father for vs. And although hee be in Heauen, as touching his corporall presence, where the Father hath now set him at his right hand, committing to him the administration of al things, abel in heauē aboue, as in earth beneath, yet he present with vs his mēbers, euē to the

end of the world, in preserving and gouer-
ning vs with his effectuall power & grace:
Who (when all things are fulfilled which
God hath spoken by the mouth of all his
Prophets, since the world began, will come
in the same visible forme, in the which he
ascended, with an vnspeakeable Maiestie,
power, and company, to separat the Lambs
from the Goates, the Elect from the Re-
probates, so that none whether he be aliue
then, or dead before: shall escape the day
of iudgement.

MOreouer, I beleeue and confesse, the
Holy Ghost, God equall with the
Father and the Sonne: who regenerates
and sanctifieth vs, ruleth and guideth vs
into all trueth, perswading vs most assu-
redly in our consciences, that wee are the
children of God, Brethren to Iesus Christ,
and fellow-heires with him of life euer la-
sting: Yet notwithstanding it is not suffi-
cient to beleeue that GOD is Omnipotent
and mercifull, that Christ hath made satis-
faction, or that the Holy Ghost hath the
power and effect, except we doe apply the
same benefites to our selues, who are Gods
Elect.

I beleeue therefore, and confesse one
Holy Kirke, which (as members of Iesus
Christ, the onely Head thereof) consent in

Faith

Faith, Hope, and Charity, vsing the giftes of GOD, whether they bee temporall or spirituall, to the profite and furtherance of the same: Which Kirke is not seene to mans eye, but only knowne to GOD: who of the lost sonnes of Adam, hath ordained some the vessels of wrath to damnation, & hath chosen others as vessels of his mercy to be saued: the which also in due time he calleth to integrity of life, and godly conuersation, to make them a glorious Kirke to himselfe.

But that Kirke which is visible, and seen to the eye, hath three tokens and markes, whereby it may bee knowne: First, the word of God, contained in the old and new Testaments: which, as it is aboue the authority of the same Kirke, and onely sufficient to instruct vs in all things concerning saluation: so it is left for all degrees of men, to reade and vnderstand: for without this Word, neither Kirke, Counsell, or Decree, can establish any point touching saluation.

The second is the Holy Sacraments: to wit, of Baptisme, and the Lords Supper: which Sacraments Christ hath left vnto vs, as holy signes and seales of Gods promises: for as by Baptisme once receiued, is signified, that we (as well Infants, as others

of age and discretion) being strangers frō God by originall sinne, are receiued into his Family and Congregation, with full assurance, that although this root of sinne lye hidden in vs, yet to the Elect it shall not be imputed: So the Supper declareth, that God as a most prouident Father, doth not onely feede our bodies, but also spiritually nourish our soules with the graces and benefites of Iesus Christ, (which the Scripture calleth eating of his Flesh, & drinking of his Blood.) Neither must we in the administration of these Sacraments, follow mans fantasie, but as Christ himselfe hath ordained, so must they be ministred, and by such as by ordinary vocation are thereunto called. Therefore, whosoeuer reserueth and worshippeth these Sacraments, or contrariwise contemneth them in time and place, procureth to himselfe eternall damnation.

The third marke of this Kirke is Ecclesiasticall Discipline, which standeth in admonition and correction of faults, the finall end whereof is Excommunication, by the consent of the Kirke determined, if the offender be obstinate. And besides this Ecclesiasticall Discipline, I acknowledge to belong to the Kirke a politike Magistrate, who ministreth to euery man iustice, defen-

ſending the good, and puniſhing the euill, to whom we muſt render honour and obedience in all things, which are not contrary to the Word of God.

And as Moſes, Ezechias, Ioſias, and other Godly Rulers, purged the Kirke of God from ſuperſtition and Idolatry: ſo the defence of Chriſts Kirke appertaineth to the Chriſtian Magiſtrates, againſt all Idolaters, and Heretickes, as Papiſts, Anabaptiſts, with ſuch like limmes of Antichriſt, to roote out all doctrine of Deuils and men, as the Maſſe, Purgatory, Limbus Patrum, Prayers to Saints, and for the dead, Free-will, diſtinction of meates, Apparel, and Dayes, Vowes of ſingle life, Preſence at Idole-ſeruice, Mans merites, with ſuch like, which draw vs from the ſocietie of Chriſts Kirke, wherein ſtandeth onely remiſsion of ſinnes, purchaſed by Chriſt his Blood, to all them that beleeue, whether they be Iewes or Gentiles, and leade vs to vaine confidence in creatures, and truſt in our owne imaginations. The puniſhment whereof, although God oftentimes deferreth in this life, yet after the generall reſurrection, when our ſoules & bodies ſhall riſe again to immortality, they ſhalbe damned to vnquenchable fire: & then we who haue forſaken all mens wiſdome, to cleaue vnto

Chriſt, ſhall heare the ioyfull voyce, Come ye bleſſed of my Father, inherite the Kingdome prepared for you from the beginning of the world, and ſo ſhall goe triumphing with him in body and ſoule, to remaine euerlaſtingly in glory, where we ſhall ſee God face to face, and ſhall no more need one to inſtruct another, for we ſhall all know him from the higheſt to the loweſt: To whom, with the Father, and the holy Ghoſt, be all praiſe, honor, & glory, now and euer: So bee it.

THE ORDER OF BAPTISME.

First note, that forasmuch as it is not permitted by GODS Word, that woemen should preach, or minister the Sacraments: and it is evident, that the Sacraments are not ordained of GOD to be vsed in private corners, as charmes or sorceries, but left to the Congregation, and necessarily annexed to Gods Word, as seales of the same: therefore the Infant which is to be baptized, shall bee brought to the Church, on the day appointed of Common prayer and Preaching, accompanied with the father and god-father: so that after the Sermon, the childe being presented to the Minister, he demandeth this question:

DOe yee heere present this Childe, to be baptized, earnestly desiring that it may be engraffed in the mysticall body of IESVS CHRIST.

The Answere.

Yea, we require the same.

The Minister proceedeth.

THen let vs consider dearely beloued, how Almighty GOD hath not onely made vs his Children by adoption, and receiued vs into the fellowship of his Kirke, but also hath promised, That hee will bee our God, and the God of our Children, vnto the thousand Generation: Which thing, as he confirmed to his people in the olde Testament, by the Sacrament of Circumcision:

cumcision: so hath hee also renewed the same to vs in his New Testament, by the Sacrament of Baptisme: doing vs thereby to wit, that our Infants appertaine to him by Couenant: and therefore ought not to be defrauded of those signes and badges, whereby his Children are knowne from Infidels and Pagans.

Neither is it requisite, that all those that receiue this Sacrament, haue the vse of vnderstanding and Faith, but chiefly, that they be contained vnder the name of Gods people, so that remission of sinnes in the Blood of Christ Iesus doth appertaine vnto them by Gods promise, which thing is most euident by Saint Paul, who pronounceth the Children, begotten and borne (either of the parents being faithfull) to bee cleane and holy. Also our Sauiour Christ admitteth children to his presence, embracing and blessing them. Which testimonies of the holy Ghost assure vs, that Infants be of the number of Gods people, & that remission of sinnes also doth appertaine to them in Christ. Therefore without iniurie they cannot be debarred from the common signe of Gods children. And yet is not this outward action of such necessitie, that the lacke thereof shall bee hurtfull to their saluation, if that preuented by death, they may

may not conueniently bee presented to the Church. But wee (hauing respect to that obedience which Christians owe to the voyce and ordinance of Christ Iesus, (who commanded to preach & baptize all without exception) doe iudge them onely vnworthie of any fellowship with him, who contemptuously refuse such ordinarie meanes, as his godly wisedome hath appointed to the instruction of our dull soules.

Furthermore, it is euident, that Baptisme was ordained to bee ministred in the element of water, to teach vs, that like as water outwardly doeth wash away the filth of the body, so inwardly doth the vertue of Christs Blood purge our soules from that corruption and deadly poyson, wherewith by nature wee were infected: whose venemous dregges, although they continue in this our flesh, yet by the merites of his death, are not imputed vnto vs, because the iustice of Iesus Christ is made ours by Baptisme: not that wee thinke any such vertue or power to be included in the visible water, or outward action: for many haue beene baptized, and yet neuer inwardly purged: but that our Sauiour Christ, who cõmanded Baptisme to be ministred, wil, by the power of his holy Spirit, effectu-

effectually worke in the hearts of his Elect in time conuenient, all that is meant and signified by the same: And this the Scripture calleth our Regeneration, which standeth chiefly in two points: In mortification, that is to say, in resisting of the rebellious lustes of the flesh: and in newnesse of life: whereby wee continuallie striue to walke in that puretie and perfection, wherewith we are clad in Baptisme.

And although we, in the iourney of this life, bee encumbred with many enemies, who in the way assaile vs, yet fight we not without fruit: for this continuall battell which wee fight against sinne, death and hell, is a most infallible argument, that God the Father, mindefull of his promise made vnto vs in Christ Iesus, doeth not onely giue vs motions and courage to resist them, but also assurance to ouercome, and obtaine victory.

Wherefore dearely beloued, it is not only of necessity that we bee once baptized, but also it much profiteth often to be present at the ministration thereof, that wee (being put in minde of the league and couenant made betweene God and vs, That he will be our God, and we his people, He our Father, and wee his Children) may haue occasion aswell to try our liues past,

as

as our preſent conuerſation, and to prooue our ſelues, whether wee ſtand faſt in the faith of Gods Elect, or contrariwiſe haue ſtrayed from him, through incredulity and vngodly liuing: whereof if our conſciences doe accuſe vs, yet by hearing the louing promiſes of our Heauenly Father (who calleth all men to mercy by repentance) we may from henceforth walke more warily in our vocation.

Moreouer, yee that be Fathers and Mothers, may take hereby moſt ſingular comfort, to ſee your Children thus receiued into the boſome of Chriſts Congregation: whereby yee are daylie admoniſhed, that yee nouriſh and bring vp the Children in Gods fauour and mercy, ouer whom his Fatherly prouidence watcheth continually. Which thing as it ought greatly to reioyce you, knowing that nothing can come vnto them without his good pleaſure: So ought it to make you diligent and careful to nurture and inſtruct them in the true knowledge and feare of God: wherein if ye be negligent, ye doe not onely iniury to your owne Children, hiding from them the good will and pleaſure of Almighty God their Father: but alſo heape damnation vpon your ſelues, in ſuffering his children, bought with the Blood of his deare

Sonne,

Sonne, so traiterously, for lacke of knowledge to turne backe from him. Therefore, it is your duety with all diligence, to prouide that your Children in time conuenient, be instructed in all doctrine necessarie for a Christian: chiefly, that they be taught to rest vpon the iustice of Christ Iesus alone, and to abhorre and flee all superstition and Papistry, and Idolatry. Finally, to the intent that we may be assured, that you (the Father and the Surety) consent to the performance heereof, declare heere before God, and the face of his Congregation, the summe of that Faith wherein yee belieue, and will instruct this Childe.

Then the Father, or in his absence, the god-father, shall rehearse the Articles of his Faith.

Then followeth this Prayer.

ALmighty and euerlasting God, who of thine infinite mercie and goodnes, hast promised vnto vs, that thou wilt not onely be our God, but also the GOD and Father of our children: wee beseech thee, that as thou hast vouchsafed to call vs to be partakers of this thy great mercie in the fellowship of Faith, so it may please thee to sanctifie with thy Spirit, and to receiue into the number of thy children this Infant, whom we shall baptize according to thy word, to the end that it comming

to

to perfect age, may confesse thee onely the true God, and whom thou hast sent Iesus Christ, and so serue him, and be profitable vnto his Church, in the whole course of his (or her) life, that after this life be ended, he (or shee) may be brought as a liuely mẽber of his Body, vnto the full fruition of the ioyes of the Heauens, where thy Sonne our Sauior Christ reigneth world without end: In whose Name we pray as hee hath taught vs, saying: Our Father, which art in Heauen, &c.

When he hath prayed in this sort, the Minister requireth the Childes name, which knowne, he saith:

N. I baptize thee, In the Name of the Father, of the Son, and of the Holy Ghost.

And as hee speaketh these wordes, he taketh water in his hand, and layeth it vpon the Childes fore-head, which done, hee giueth thankes, as followeth:

FOrasmuch, most holy and mercifull Father, as thou doest not onely beautifie and blesse vs with common benefites, like vnto the rest of mankind, but also heapest vpon vs most aboundantly, rare and wonderfull gifts, of duety wee lift vp our eyes and mindes vnto thee, and giue thee most humble thankes for thine infinit goodnes, who hast not onely numbred vs amongst thy Saints, but also of thy free mercy dost call our children vnto thee, marking them with

with thy Sacraments, as a ſingular token and badge of thy loue: Wherefore moſt louing Father, though wee be not able to deſerue this ſo great benefite (yea, if thou wouldeſt handle vs according to our merites, wee ſhould ſuffer the puniſhment of eternall death and damnation: yet for Chriſts ſake, wee beſeech thee, that thou wilt confirme this thy fauor more & more towards vs, and take this infant into thy tuition and defence, whom wee offer and preſent vnto thee with common ſupplication, and neuer ſuffer it to fall to ſuch vnkindneſſe, whereby it ſhould loſe the force of Baptiſme: but that it may perceiue thee continually to be its mercifull Father, thorow thine holy Spirit working in its hart, by whoſe diuine power it may ſo preuaile againſt Sathan, that in the end, obtaining the victory, it may be exalted into the libertie of thy Kingdome: So be it.

The end of the order of Baptiſme.

THE

THE ADMINISTRATION OF THE LORDS SVPPER.

The day when the LORDS SVPPER is ministred, which commonly is vsed once a month, or so often as the Congregation shall thinke expedient, the Minister vseth to say as followeth:

LET vs marke, deare Brethren, and consider, how IESVS CHRIST did ordaine vnto vs his holy Supper, according as Saint Paul maketh rehearsall in the eleuenth Chapter of the first Epistle to the Corinthians, saying. I haue receiued of the Lord, that which I haue deliuered vnto you, to wit, That the LORD IESVS, the same night that he was betrayed, tooke Bread: and when he had giuen thankes, he brake it, saying, Take yee, eate yee, this is my Body which is broken for you, doe yee this in remembrance of me. Likewise, after Supper, he tooketh the Cup, saying, This Cup is the New Testament or Couenant in my Blood, doe yee this, so often as yee shall drinke thereof, in remembrance of me: For as often as yee shall eate of this Bread, and

drinke of this Cup, yee ſhall declare the LORDS death till his comming: Therefore, whoſoeuer ſhall eate this Bread, and drinke the Cup of the LORD vnworthily, he ſhall bee guilty of the Body and Blood of the LORD. Then, ſee that euery man proue and try himſelfe, and ſo let him eate of this Bread, and drinke of this Cup: For whoſoeuer eateth and drinketh vnworthily, he eateth and drinketh his owne damnation, for not hauing due regarde and cõſideration of the LORDS Body.

This done, the Miniſter proceedeth to the exhortation.

DEarely beloued in the LORD, foraſmuch as we be now aſſembled, to celebrate the holy Communion of the Body and Blood of our Sauiour Chriſt, let vs conſider the wordes of S. Paul, how he exhorteth all perſons diligently to try and examine themſelues, before they preſume to eat of that Bread, & drink of that Cup: For as the benefite is great, if with a truely penitent heart, and liuely faith, we receiue that holy Sacrament (for then we ſpiritually eat the fleſh of Chriſt, and drinke his Blood, then we dwell in Chriſt, and Chriſt in vs, wee be one with Chriſt, and Chriſt with vs) ſo is the danger great, if wee receiue the ſame vnworthily, for then wee be guilty of the Body and Blood of Chriſt our

our Sauiour, we eat and drinke our owne damnation, not considering the LORDS Body, wee kindle Gods wrath against vs, and prouoke him to plague vs with diuers diseases, and sundry kindes of death.

And therefore, In the Name and authority of the Eternall God, and of his Sonne Iesus Christ, I excommunicate from this Table, all Blasphemers of God, all Idolaters, all Murtherers, all Adulterers, all that be in malice or enuy, all disobedient persons to Father or Mother, Princes or Magistrates, Pastors or Preachers, all Theeues and deceiuers of their neighbours: and finally, all such as liue a life directly fighting against the will of GOD: charging them, as they will answere in the presence of him who is the righteous Iudge, that they presume not to prophane this most holy Table: And yet this I pronounce not to seclude any penitent person, how grieuous soeuer his sinnes before haue beene, so that he feele in his heart vnfained repentance for the same: but only such as continue in sin, without repentance. Neither yet is this pronounced against such as aspire to greater perfection than they can in this present life attain vnto: for albeit we feele in our selues much frailty & wretchednes, so that wee haue not our faith so perfect

and constant as wee ought, being many times ready to distrust Gods goodnesse, through our corrupt nature: and also that wee are not so throughly giuen to serue God, neither haue so feruent a zeale to set foorth his glory, as our duetie requireth: feeling still such rebellion in our selues, that we haue neede daylie to fight against the lusts of our flesh: Yet neuertheleſſe, seeing that our Lord hath dealt thus mercifully with vs, that hee hath printed his Gospel in our hearts, so that wee are preserued from falling into desperation, and misbeliefe: And seeing also he hath endued vs with a will and desire to renounce and withstand our owne affections, with a longing for his righteousnesse, and the keeping of his Commandements, wee may be now right well assured, that those defaults and manifold imperfections in vs, shall be no hinderance at all against vs, to cause him not to accept & impute vs as worthie to come to this spirituall Table: for the end of our comming thither is not to make a protestation that we are vpright or iust in our liues: but contrariwise, wee come to seeke our life and perfection in Iesus Christ, acknowledging in the meane time, that wee our selues be the children of wrath and damnation.

Let

Let vs consider then, that this Sacrament is a singular Medicine for all poore sicke Creatures, a comfortable helpe to all weake soules, and that our Lord requireth none other worthinesse on our parts, but that wee vnfainedly acknowledge our naughtinesse, and imperfection.

Then to the end that we may be worthy partakers of his merites, and most comfortable benefites (which is the true eating of his Flesh, and drinking of his Blood) let vs not suffer our minde to wander about the consideratiō of these earthly & corrupt things (which wee see present to our eyes, and feele with our hands) to seeke Christ bodily present in them, as if hee were inclosed bodily in the Bread or Wine, or as if these Elements were turned & changed into the substance of his Flesh and Blood: for the onely way to dispose our soules to receiue nourishment, reliefe and quickning of his substance, is to lift vp our mindes by faith aboue all things worldly and sensible: and thereby to enter into Heauen, that wee may finde and receiue Christ, where hee dwelleth vndoubtedly, verie GOD, and verie Man, in the incomprehensible glory of his Father: to whom be all praise, honour and glorie, now and euer. Amen.

The exhortation ended, the Minister commeth downe from the Pulpit, and sitteth at the Table, euery man & woman in like manner, taking their places as occasion best serueth: Then the Minister taketh Bread, and giueth thankes, either in these words following, or like in effect.

O Father of mercie, and God of all consolation, seeing all creatures doe acknowledge and confesse thee as Gouernor and Lord, it becommeth vs the workmanship of thine owne hands, at all times to reuerence and magnifie thy godly Maiestie: first, for that thou hast created vs to thine owne image & similitude, but chiefly because thou hast deliuered vs from that euerlasting death and damnation, into the which Satan drew mankind by the meanes of sinne: from the bondage whereof neither man nor Angel was able to make vs free: but thou, O Lord, rich in mercie, and infinite in goodnesse, hast promised our redemption to stand in thine onely and welbeloued Sonne, whom of verie loue thou diddest giue to be made man like vnto vs in all things, sin excepted, that in his Body he might receiue the punishment of our transgression, by his death to make satisfaction to thy iustice, and by his Resurrection to destroy him that was the author of death, and so to bring againe life to the world, from which the whole off-spring of Adam most iustly was exiled.

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O Lord, we acknowledge that no creature is able to comprehend the length and breadth, the deepneſſe and height of that moſt excellent loue, which moued thee to ſhew mercie where none was deſerued; to promiſe and giue life, where death had gotten victory: to receiue vs in thy grace, when wee could doe nothing but rebell againſt thy iuſtice. O Lord, the blinde dulneſſe of our corrupt nature, will not ſuffer vs ſufficiently to weigh theſe thy moſt ample benefites: yet neuertheleſſe, at the commandement of Ieſus Chriſt our Lord, we preſent our ſelues to this his holy Table: which he hath left in remembrance of his death vntill his comming againe) to declare and witnes before the world, that by him alone we haue receiued liberty and life, that by him alone thou doeſt acknowledge vs thy children and heires, by him alone we haue entrance to the throne of thy grace, that by him alone we are poſſeſſed in our ſpiritual kingdome, to eat & drink at his Table, with whom we haue our conuerſation preſently in Heauen, and by whom our bodies ſhall bee raiſed vp againe from the duſt, and ſhall bee placed with him in the endleſſe ioy, which thou, O Father of mercie, haſt prepared for thine Elect before the foundation of

the world was laide. And these most inestimable benefites wee acknowledge and confesse to haue receiued of thy free mercy and grace, by thine onely beloued Son Iesus Christ: for the which therefore, we thy Congregation, mooued by thine holy Spirit, render all thankes, praise and glory, for euer and euer. Amen.

This done, the Minister breaketh Bread, and deliuereth it to the people, who distribute and diuide the same among themselues, according to our Sauiour Christes Commandement: And likewise giueth the Cup: During the which time, some place of Scripture is read, which doth lineliest foorth the death of Christ: to the intent that our eyes and senses may not onely bee occupied in these outward signes of Bread and Wine, which are called the visible Word: but that our hearts and mindes also may be fully fixed in the contemplation of the Lords death, which is by this holy Sacrament represented. And after the action is done, hee giueth thankes, saying:

MOst mercifull Father, wee render to thee all praise, thankes and glorie, for that it hath pleased thee of thy great mercies, to grant vnto vs, miserable sinners, so excellent a gift and treasure, as to receiue vs into the fellowship and company of thy deare Sonne Iesus Christ our Lord, whom thou hast deliuered to death for vs, and hast giuen him vnto vs, as a necessary foode and nourishment vnto euerlasting life. And now we beseech thee also, O heauenlie Father, to grant vs this request, that thou neuer suffer vs to become so vnkinde,

as to forget ſo worthie benefites: but rather imprint and faſten them ſure in our hearts, that wee may grow and encreaſe daylie more and more in true faith, which continuallie is exerciſed in all manner of good workes. And ſo much the rather, O Lord, confirme vs in theſe perilous dayes, and rages of Sathan, that wee may conſtantly ſtand and continue in the ſame, to the aduancement of thy glory, who art GOD ouer all things, bleſſed for euer. So be it.

The action thus ended, the people ſing the 103 Pſalme, MY SOVLE GIVE LAVDE, &c. or ſome other of thanke-giuing: which ended, one of the Bleſſings heere following is recited, and ſo they riſe from the Table, and depart.

THE Lord bleſſe vs, and ſaue vs: The Lord make his face ſhine vpon vs, and be mercifull vnto vs: The Lord turne his countenance towards vs, and grant vs his peace.

THE grace of our Lord Ieſus Chriſt, The loue of God, and Communion of the Holy Ghoſt, be with vs all. Amen.

THE FORME OF MARRIAGE.

After the Bands or Contracts haue beene published three seuerall dayes in the Congregation, to the intent, that if any person haue interest or title to either of the parties, they may haue sufficient time to make their challenge: the parties assemble at the beginning of the Sermon, and the Minister, at time conuenient, sayth as followeth.

EXHORTATION.

DEarely beloued Brethren, we are heere gathered together in the sight of God, and in the face of his Congregation, to knit and ioyne these parties together in the honourable estate of Marrimony: which was instituted and authorized by GOD himselfe in Paradise: man being then in the estate of Innocency: For what time God made Heauen & earth, and all that is in them; and had created & fashioned Man also, after his owne similitude and likenesse: vnto whom hee gaue rule and lordship ouer all the Beasts of the Earth, Fishes of the Sea, and Fowles of the Aire, hee said, It is not good that Man liue alone, let vs make vnto him an Helper, like vnto himselfe. And GOD brought a fast

a faſt ſleepe vpon Adam, and tooke one of his ribbes, and ſhaped Heua thereof: Doing vs thereby to vnderſtand, that Man and Wife are one body, one fleſh, and one blood: ſignifying alſo vnto vs, the myſticall vnion that is betwixt Chriſt and his Kirke, for the which cauſe man leaueth Father and Mother, and taketh him to his Wife, to keepe company with her: the which alſo hee ought to loue, euen as our Sauiour Chriſt loueth his Kirke, that is to ſay, his Elect and faithfull Congregation, for the which he gaue his life.

And ſemblably alſo it is the Wifes duetie to ſtudie to pleaſe and obey her huſband, ſeruing him in all things that be godly and honeſt: for ſhe is in ſubiection, and vnder the gouernance of her Husband, ſo long as they continue both aliue. And this holy Marriage, being a thing moſt honourable, is of ſuch vertue and force, that therby the Husband hath no more right or power ouer his owne body, but the Wife: and likewiſe the Wife hath no more power ouer her owne body, but the Husband, for as much as GOD hath ſo knit them together in this mutuall ſocietie, to the procreation of children, that they ſhould bring them vp in the feare of the Lord, and to the encreaſe of Chriſts Kingdome. Wher-

Wherefore, they that be thus coupled together by God, cannot be ſeparated, or put apart, vnleſſe it be for a ſeaſon, with the conſent of both parties, to the end to giue themſelues the more feruently to faſting and prayer, giuing diligent heede in the meane time, that their long being apart, be not a ſnare to bring them into the danger of Sathan, through incontinencie. And therefore, to auoide Fornication, euery man ought to haue his owne Wife, and euery woman her owne Husband: So that ſo many as cannot liue chaſte, are bound by the Commandement of God, to marry, that thereby the holy Temple of GOD, which is our bodies, may be kept pure and vndefiled: For ſince our bodies are now become the very members of Ieſus Chriſt, how horrible and deteſtable a thing is it to make them the members of an Harlot? Euery one therefore, ought to keepe his veſſell in all pureneſſe and holineſſe: for whoſoeuer polluteth and defileth the Temple of God, him will God deſtroy.

Heere the Miniſter ſpeaketh to the parties that ſhall be married, in this wiſe.

I Require and charge you, as yee will anſwere at the day of Iudgement, when the ſecrets of all hearts ſhall be diſcloſed, that if either of you doe know any impediment why

why ye may not be lawfully ioyned together in Matrimonie, that yee confeſſe it For be ye well aſſured, that as many as bee coupled otherwiſe than Gods Word doth allow, are not ioyned together by God, neither is their marriage lawfull.

If no impediment be by them declared, then the Miniſter ſaith to the whole Congregation.

I Take you to witneſſe, that be here preſent, beſeeching you all to haue good remembrance heereof. And moreouer, if there be any of you, who knoweth that either of theſe parties bee contracted to any other, or knoweth any other lawfull impediment, let them now make declaration thereof.

If no cauſe be alleadged, the Miniſter proceedeth.

FOraſmuch as no man ſpeaketh againſt this thing, you N. ſhall proteſt heere before God, and his holy Congregation, that you haue taken, and are now contented to haue N. heere preſent, for your lawfull Wife: promiſing to keepe her, to loue and intreat her in all things, according to the duety of a faithfull Husband: forſaking all other during her life. And briefly, to liue in an holy conuerſation with her, keeping faith and troth in all points, according as the Word of God & his holy Goſpel doth command.

The

The Answere.

Euen so I take her before GOD, and in the presence of this his Congregation.

The Minister to the Spouse also sayth.

YOu N. shall protest heere before the face of God, in the presence of this his holy Congregation, that yee haue taken, and art now contented to haue N. heere present, for your lawfull Husband, promising to him subiection and obedience, forsaking all other during his life: and finally, to liue in all holy conuersation with him: keeping faith and trueth in all points, as Gods Word doth prescribe.

The Answere.

Euen so I take him before God, and in the presence of this his Congregation.

The Minister then sayth:

GIue diligent eare then to the Gospel, that ye may vnderstand how our Lord would haue this holy Contract kept and obserued: and how sure and fast a knot it is, which may in no wise be loosed, according as wee are taught in the nineteenth Chapter of Saint Matthew his Gospel:

THe Pharises came vnto Christ, to tempt him, and to grope his minde, saying, Is it lawfull for a man to put away his Wife for euery light cause? Hee answered, saying, Haue ye not read, that he who created

man

man at the beginning, made them male & female, saying, For this thing shall man leaue Father and Mother, and cleaue vnto his Wife, and they two shall be one flesh: let no man therefore, put asunder that which God hath coupled together.

IF ye beleeue assuredly these words which our Lord and Sauiour did speake (according as ye haue heard them now rehearsed out of the holy Gospel) then may yee be certaine, that God hath euen so knit you together in this holy estate of wedlocke: wherefore apply your selues to liue together in godly loue, in Christian peace, and good example, euer holding fast the band of Charity without any breach, keeping faith and trueth the one to the other, euen as Gods Word doth appoint.

Then the Minister commendeth them to God in this or such like sort:

THe Lord sanctifie and blesse you: the Lord powre the riches of his Grace vpon you: that ye may please him, and liue in holy loue to your liues end. So be it.

Then is sung the CXXVIII. Psalme, Blessed are they that feare, &c. or some other appertaining to the same purpose.

A CONFESSION OF OVR SINNES.

ETernall God, and moſt merciſull Father, we confeſſe and acknowledge heere before thy diuine Maieſtie, that wee are miſerable ſinners, conceiued and borne in ſinne and iniquitie, ſo that in vs there is no goodneſſe. For the fleſh euermore rebelleth againſt the ſpirit, whereby wee continually tranſgreſſe thine holy Precepts and Commandements, and ſo purchaſe to our ſelues through thy iuſt iudgment, death and damnation. Notwithſtanding, O heauenly Father, foraſmuch as wee are diſpleaſed with our ſelues for the ſinnes that wee haue committed againſt thee, and doe vnfainedly repent vs of the ſame, we moſt humbly beſeech thee for Ieſus Chriſts ſake, to ſhew thy mercie vpon vs, to forgiue vs all our ſinnes, and to encreaſe thine holy Spirit in vs, that we acknowledging from the bottome of our hearts, our owne vnrighteouſneſſe, may from hencefoorth not onely mortifie our ſinfull luſtes and affections, but alſo bring

foorth

forth such fruites, as may be agreeable to thy most blessed will: not for the worthinesse thereof, but for the merites of thy dearely beloued Sonne Iesus Christ our onely Sauiour, whom thou hast already giuen an oblation and offring for our sins, and for whose sake wee are certainely perswaded, that thou wilt denie vs nothing, that we shall aske in his Name, according to thy will. For thy Spirit doth assure our consciences, that thou art our mercifull Father, & so louest vs thy childrē through him, that nothing is able to remoue thy heauenly grace and fauour from vs. To thee therefore, O Father, with the Sonne, and the Holy Ghost, bee all honour and glory, world without end. So be it.

Another confession and Prayer, commonly vsed in the Church of Edinburgh, on the day of common Prayer.

O Dreadfull and most mighty GOD: thou that from the beginning hast declared thy selfe a consuming fire, against the contemners of thy most holy Precepes, and yet to the penitent sinners, hast alwaies shewed thy selfe a fauourable Father, and a God full of mercy: we thy creatures, and workmanship of thine owne handes, confesse our selues most vnworthie to open

our eyes vnto the Heauen, but farre leſſe to appeare in thy preſence. For our conſciences accuſe vs, and our manifold iniquities haue borne witneſſe againſt vs, that wee haue declined from thee: Wee haue beene polluted with idolatrie: wee haue giuen thy glory to Creatures, wee haue ſought ſupport where it was not to be found, and haue lightlied thy moſt holeſome admonitions. The manifeſt corruption of our liues in all eſtates, euidently prooueth, that wee haue not rightly regarded thy Statutes, Lawes, and holy Ordinances: and this was not onely done, O Lord, in the time of our blindneſſe, but euen now when of thy mercie thou haſt opened vnto vs an entrance to thy heauenly Kingdome, by the preaching of thine holy Euangel, the whole body of this miſerable Realme, ſtill continueth in their former impietie. For the moſt part, alas, following the footſteps of the blinde and obſtinate Princeſſe, vtterly deſpiſe the light of thy Goſpel, and delite in ignorance and idolatrie: others liue as a people without God, and without all feare of thy terrible iudgments. And ſome, O Lord, that in mouth profeſſe thy bleſſed Euangel, by their ſlanderous life blaſpheme the ſame: We are not ignorant, O Lord, that thou art a righteous iudge, that cannot

not ſuffer iniquity long to be vnpuniſhed vpon the obſtinate tranſgreſſours: eſpecially, O Lord, when that after ſo long blindnes & horrible defection from thee, ſo louingly thou calleſt vs again to thy fauour & fellowſhip, & that yet we do obſtinately rebel. We haue, O Lord, in our extreame miſerie called vnto thee: yea euen when we appeared vtterly to haue been conſumed in the fury of our enemies, & then didſt thou mercifully incline thine eares vnto vs. Thou foughteſt for vs euen by thine own power when in vs there was neither wiſedome nor force. Thou alone brakeſt the yoke frō our necks, & ſet vs at libertie, when we by our fooliſhnes had made our ſelues ſlaues vnto ſtrangers, & mercifully vnto this day haſt continued with vs the light of thine Euangel, & ſo ceaſeſt not to heap vpon vs benefites both ſpirituall and temporall. But yet alas, O Lord, we clearely ſee that our great ingratitude craueth farther puniſhment at thy hands, the ſignes wherof are euident before our eyes. (For the whiſpering of ſedition, the contempt of thy graces offered, and the maintainance of Idolatry, are aſſured ſignes of thy farther plagues to fal vpō vs in particular, for our grieuous offences. And this vnmeaſurable vntemperatneſſe of the Aire, doth alſo threaten thine accuſto-

med plague of famine, which commonly followeth riotous excesse and contempt of the poore, wherewith alas the whole earth is repleniſhed. We haue nothing, O Lord, that we may lay betwixt vs and thy iudgment, but thine onely mercie freely offered to vs in thy deare Sonne our Lord IESVS CHRIST, purchaſed to vs by his death & paſsion. For if thou wilt enter in iudgement with thy creatures, and keep in mind our grieuous ſinnes and offences, then can there no fleſh eſcape condemnation. And therefore, we moſt humbly beſeech thee, O Father of mercies, for CHRIST IESVS thy Sonnes ſake, to take from vs theſe ſtonie hearts, who ſo long haue heard, aſwell thy mercies, as ſeuere iudgements, and yet haue not beene effectually mooued with the ſame: and giue vnto vs hearts mollified by thy Spirit, that may both conceiue and keepe in minde the reuerence that is due vnto thy Maieſtie. Looke, O Lord, vnto thy choſen children, labouring vnder the imperfection of the fleſh, and grant vnto vs that victorie that thou haſt promiſed vnto vs by IESVS CHRIST thy Son our onely Sauiour, Mediatour and Lawgiuer. To whom with thee and the Holy Ghoſt, be all honour and praiſe, now and euer.

A CONFESSION.

A Confeſſion of ſinnes, to be vſed before Sermon.

TRueth it is, O Lord, that we are vnworthy to come to thy godly Preſence, by reaſon of our manifold ſinnes and wickednesſe, much leſſe are we vnworthie to receiue any grace or mercie at thy handes, if thou ſhouldeſt deale with vs according to our deſeruings: for wee haue ſinned, O Lord, againſt thee, and wee haue offended thy godly and diuine Maieſtie, if thou ſhouldeſt begin to reckon with vs euen from our firſt conception in our Mothers wombe, thou canſt find nothing at all in vs, but occaſion of death and eternall condemnation: For trueth it is, that firſt we were conceiued in ſinne, and in iniquity was euery one of vs borne of our Mother, all the dayes of our life wee haue ſo ſtill continued in ſinne and wickednesſe, that rather wee haue giuen our ſelues to follow the corruption of this our fleſhly nature, then otherwiſe, with that earneſt care and diligence to ſerue and worſhip thee our God, as it becommeth vs, and therefore if thou ſhouldeſt enter into iudgement with vs, iuſt occaſion haſt thou, not onely to puniſh theſe our wretched and mortall bodies, but alſo to puniſh vs both in body & ſoule eternally, if thou ſhouldeſt handle vs

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according to the rigour of thy iuſtice. But yet, O Lord, as on the one part we acknowledge our owne ſinnes and offences, together with the fearefull iudgement of thee our God, that iuſtly by reaſon thereof thou mayeſt powre vpon vs, ſo alſo on the other part we acknowledge thee to be a merciful God, a louing and a fauourable Father to all them that vnfainedly turne vnto thee. Wherefore O Lord, we thy people and the workemanſhip of thine owne handes, moſt humbly beſeech thee for Chriſt thy Sonnes ſake, to ſhew thy mercie vpon vs, & forgiue vs all our offences, repute not vnto vs the ſins of our youth, neither yet receiue thou a reckoning of vs for the iniquity of our old age, but as thou haſt ſhewed thy ſelfe mercifull to all them that haue truely called vnto thee, ſo ſhew the like mercy & fauour vnto vs thy poore ſeruants. Indue our hearts, O God, with ſuch a true and perfect acknowledging of our ſinnes, that we may powre forth before thee the vnfained ſighs & ſobs of our troubled hearts & afflicted conſciences for our offences committed againſt thee. Inflame our hearts with ſuch a zeale & feruencie towards thy glory, that all the dayes of our life our onely ſtudie, trauel, & labour may be to ſerue & worſhip thee our God in ſpirit, in truth & verity, as

thou

thou requireſt of vs: and that this may be the better performed in vs, preſerue vs frō all impediments that in any wiſe may hinder or ſtop vs in the ſame: but in ſpecial, O Lord, preſerue vs from the craft of Satan, from the ſnares of the world, and from the naughtie luſts and affections of the fleſh. Make thy ſpirit, O God, once to take ſuch ful poſſeſſion & dwelling in our harts, that not only all the actions of our life, but alſo all the words of our mouth, & the leaſt cogitation of our mindes, may be ruled therby. And finally grant, that all the time of our life may be ſo ſpent in thy true feare & obedience, that altogether we may end the ſame in the ſanctification & honouring of thy bleſſed Name, through Chriſt our Lord, to whom with thee & the Holy Ghoſt, bee al honor & glory, for now & euer. So be it.

A confeſſion of ſinnes and petitions, made vnto God in the time of our extreame troubles, and yet commonly vſed in the Churches of Scotland, before the Sermon.

ETernall and euerlaſting God, Father of our Lord Ieſus Chriſt, thou that ſheweſt mercie, and keepeſt couenant with them that loue, and in reuerence keepe thy commandements, euen when thou powreſt foorth thy hote diſpleaſure and iuſt iudg-

ments vpon the obſtinate and inobedient wee heere proſtrate our ſelues before the Throne of thy Maieſtie, from our hearts confeſſing, that iuſtly thou haſt puniſhed vs by the tyrannie of ſtrangers, and that more iuſtly thou mayeſt bring vpon vs againe the bondage and yoake, which of thy mercy for a ſeaſon thou haſt remooued: our Kings, Princes, and people in blindneſſe haue refuſed the Word of thine eternal verity, and in ſo doing, we haue refuſed the league of thy mercie offered to vs, in Ieſus Chriſt thy Sonne, which albeit thou now of thy meere mercie haſt offered to vs againe in ſuch aboundance, that none can be excuſed by reaſon of ignorance, yet neuertheleſſe to the iudgment of men, impiety ouerfloweth the whole face of this Realme. For the great multitude delight thēſelues in ignorance and idolatrie: and ſuch alas, as appeare to reuerence and embrace thy Word, doe not expreſſe the fruites of repentance, as it becommeth the people, to whom thou haſt ſhewed thy ſelfe ſo mercifull and fauourable. Theſe are thy iuſt iudgments, O Lord, whereby thou puniſheſt ſinne by ſinne, and man by his owne iniquitie, ſo that there can bee no end of ſinne, except thou preuent vs with thy vndeſerued grace. Conuert vs therefore, O

Lord,

Lord, and we ſhal be conuerted, ſuffer not our vnthankfulnes to procure of thy moſt iuſt iudgments, that ſtrangers again reigne ouer vs, neither yet that the light of thy Goſpel bee taken from vs. But howſoeuer it be, that the great multitude be altogether rebellious, and alſo that in vs there remaineth perpetuall imperfections, yet for the glory of thine owne Name, and for the glory of thine onely beloued Sonne Ieſus Chriſt, whoſe verity and Euangell, thou of thy meere mercie haſt manifeſted amongſt vs: it will pleaſe thee to take vs into thy protection, and in thy defence, that all the world may know, that as of thy meere mercy thou haſt begunne this worke of our ſaluation amongſt vs, ſo of this ſame mercie thou wilt continue it. Grant vs this merciſull Father, for Chriſt Ieſus thy Sonnes ſake. So be it.

This done the people ſing a Pſalme altogether in a plain Tune: which ended, the Miniſter prayeth for the aſſiſtance of Gods Holy Spirit, as the ſame ſhall moue his heart, and ſo proceedeth to the Sermon, vſing after the Sermon, this Prayer following, or ſuch like.

A prayer for the whole eſtate of Chriſts Church.

ALmighty God, and moſt merciful Father, we humbly ſubmit our ſelues, & fall downe before thy Maieſtie, beſeeching thee

thee from the bottome of our hearts, that this ſeed of thy word now ſowen among vs, may take ſuch deepe roote, that neither the burning heat of perſecution cauſe it to wither; neither the thornie cares of this life doe choake it, but that as ſeed ſowen in good ground, it may bring foorth, thirty, ſixtie, and a hundreth fold, as thine heauenly wiſedome hath appointed.

And becauſe we haue neede continually to craue many things at thine hands, wee humbly beſeech thee, O heauenly Father, to grant vs thine holy Spirit, to direct our petitions, that they may proceede frō ſuch a feruent minde as may be agreeable to thy moſt bleſſed will. And ſeeing that our infirmitie is able to doe nothing without thine helpe, and that thou art not ignorant with how many and great tentations wee poore wretches are on euery ſide encloſed and compaſſed, let thy ſtrength, O Lord, ſuſtaine our weakneſſe, that we being defended with the force of thy grace, may be ſafely preſerued againſt all aſſaults of Satan, who goeth about continually like a roaring Lyon, ſeeking to deuoure vs. Increaſe our Faith, O mercifull Father, that we do not ſwerue at any time frō thy heauenly word, but augment in vs hope & loue with a careful keeping of thy Commandements,

ments, that no hardneſſe of heart, no hypocriſie, no concupiſcence of the eyes, nor entiſements of the World, doe draw vs away from thine obedience. And ſeeing we liue now in theſe moſt perilous times, let thy fatherly prouidence defend vs againſt the violence of all our enemies, which doe euery-where purſue vs, but chiefly againſt the wicked rage and furious vproares of that Roniſh Idole enemie to thy Chriſt.

Furthermore, for as much as by thine holy Apoſtle wee are taught to make our prayers and ſupplications for all men. wee pray not only for our ſelues heere preſent, but beſeech thee alſo to reduce all ſuch as bee yet ignorant from the miſerable captiuity of blindneſſe and error, to the pure vnderſtanding of thy heauenly Trueth, that we all with one conſent & vnity of mindes, may worſhip thee our only God and Sauiour: and that all Paſtors and Miniſters, to whom thou haſt committed the diſpenſation of thine holy Word, and charge of thy choſen people, may both in their life and doctrine be found faithfull, ſetting onely before their eyes, thy glory: and that by them, all poore ſheepe which wander and goe aſtray, may bee gathered and brought home to thy fold.

Moreouer, becauſe the hearts of Rulers

are in thine hands, wee beſeech thee to direct and gouerne the hearts of all Kings, Princes, and Magiſtrates, to whom thou haſt committed the ſword eſpecially, O Lord, according to our bounden duety, we beſeech thee to maintaine and increaſe the noble eſtate of the Kings Maieſty, and his honourable Counſell, with all the Eſtate & whole body of the Common-wealth. Let thy fatherly fauour ſo preſerue him, and thine holy Spirit ſo gouerne his heart, that he may in ſuch ſort execute his office, that thy Religion may bee purely maintained, maners reformed, and ſin puniſhed, according to the preciſe rule of thy holy Word.

And for that wee be all members of the myſticall Body of Chriſt Ieſus, wee make our requeſts vnto thee, O heauenly Father, for all ſuch as are afflicted with any kinde of croſſe or tribulation, as warre, plague, famine, ſickneſſe, pouertie, impriſonment, perſecution, baniſhment, or any other kinde of thy roddes, whether it bee griefe of body, or vnquietneſſe of minde, that it would pleaſe thee to giue them patience and conſtancie, till thou ſend them full deliuerance of all their troubles. And finally, O Lord God, moſt mercifull Father, we moſt humbly beſeech thee, to ſhew thy great mercies vpō our brethren which

are

are perſecuted, caſt in priſon, and daylie condemned to death for the teſtimonie of thy truth. And though they be vtterly deſtitute of all mans aide, yet let thy ſweet comfort neuer depart from them, but ſo inflame their hearts with thine holy Spirit, that they may boldly and chearefully abide ſuch tryall, as thy godly wiſedome ſhall appoint, ſo that at length aſwell by their death, as by their life, the Kingdome of thy Sonne Ieſus Chriſt may increaſe and ſhine through all the world. In whoſe Name we make our humble petitions vnto thee, as he hath taught vs, *Our Father which art in Heauen, &c.*

ALmighty & euer-liuing God, vouchſafe, we beſeech thee, to grant vs perfite continuance in thy liuely faith, augmenting the ſame in vs daylie, till we grow to the full meaſure of our perfection in Chriſt, whereof wee make our confeſſion, ſaying, *I beleeue in God the Father, &c.*

Then the people ſing a Pſalme, which ended, the Miniſter pronounceth one of theſe bleſſings, and ſo the Congregation departeth.

THe Lord bleſſe vs, and ſaue vs: the Lord make his face to ſhine vpon vs, and bee mercifull vnto vs: the Lord turne his coũtenance towards vs, & grant vs his peace.

The

THe grace of our Lord Ieſus Chriſt, the loue of God, and the communion of the Holy Ghoſt, be with vs all. So be it.

It ſhall not be neceſſary for the Miniſter daylie to repeate all theſe things before mentioned, but beginning with ſome manner of Confeſſion, to proceede to the Sermon, which ended, hee either vſeth the Prayer for all eſtates before mentioned, or elſe prayeth, as the Spirit of God ſhall moue his heart, framing the ſame according to the time and matter which he hath intreated of. And if there ſhall be at any time any preſent plague, famine, peſtilence, warre, or ſuch like, which bee euident tokens of Gods wrath: as it is our part to acknowledge our ſinnes to be the occaſion thereof, ſo are we appointed by the Scriptures, to giue our ſelues to mourning, faſting and prayer, as the meanes to turne away Gods heauy diſpleaſure. Therefore it ſhall bee conuenient, that the Miniſter at ſuch time, doe not onely admoniſh the people thereof, but alſo vſe ſome forme of prayer, according as the preſent neceſſitie requireth, to the which he may appoint by a common conſent, ſome ſeuerall day after the Sermon, weekely to bee obſerued.

A PRAYER VSED IN THE aſſemblies of the Church, as well particular, as generall.

ETernall and euerliuing GOD, Father of our Lord Ieſus Chriſt, thou that of thine infinit goodneſſe, haſt choſen to thy ſelfe a Church, vnto the which, euer from the fall of man thou haſt manifeſted thy ſelfe: firſt, by thine owne voice to Adam: next to Abraham and his ſeede, then to all Iſrael by the publication of thy holy Law: And laſt, by ſending of thine onely Son, our Lord

Lord Ieſus Chriſt, the great Angell of thy Counſell into this World, and clad with our nature, to teach vnto vs thy holy will, and to put an end to all Reuelations and Prophecies: who alſo elected to himſelfe Apoſtles, to whom after his Reſurrection hee gaue Commandement to publiſh and preach his Euangel to all Realmes & Nations, promiſing to be with them euen to the end of the world: yea, and moreouer, that whereſoeuer two or three were gathered together in his Name, that hee would be there in the midſt of them, not onely to inſtruct and teach them, but alſo to ratifie and confirme ſuch things as they ſhal pronounce or decree by thy word. Seeing, O Lord, that this hath beene thy loue and fatherly care towards thy Church, that not only thou planteſt it, ruleſt it, and guideſt the choſen in the ſame, by thine holy Spirit and bleſſed word, but alſo, that when the externall face of the ſame is polluted, and the viſible body falleth to corruption, then thou of thy mercies, prouideſt that it may be purged and reſtored again to the former purity, aſwel in doctrin as in maners: wherof thou haſt giuen ſufficient document frō age to age, but eſpecially, now, O Lord, after this publike defection from thy trueth & bleſſed ordinance,

which

which our Fathers and wee haue seene in that Romane Antichriſt, and in his vſurped authority. Now (I meane) O Lord, thou haſt reuealed thy ſelfe and thy beloued Sonne Ieſus Chriſt, clearely to the World againe, by the true preaching of thy bleſſed Euangell, which alſo of thy mercie is offered vnto vs, within this Realme of Scotland, and of the ſame thy mercy haſt made vs Miniſters, & burdened vs with a charge within thy Church. But, O Lord, when we conſider the multitude of enemies, that oppone themſelues vnto thy Trueth, the practiſes of Sathan, and the power of thoſe that refuſe thy Kingdome, together with our owne weakeneſſe, few number, and manifold imperfections: we cannot but feare the ſudden taking away of this thy great benefit: & therefore deſtitute of all worldly comfort, wee haue refuge to thine onely mercie and grace, moſt humbly beſeeching thee for Chriſt Ieſus thy Sonnes ſake, to oppone thine owne power to the pride of our enemies, who ceaſe not to blaſpheme thine eternall Trueth.

Giue vnto vs, O Lord, that preſently are aſſembled in thy Name, ſuch aboundance of thy Holy Spirit, that wee may ſee thoſe things that ſhall be expedient for the aduancement of thy glory, in the midſt of

this

this peruerſe and ſtubburne generation. Giue vs grace, O Lord, that vniuerſally amongſt our ſelues, wee may agree in the vnity of true doctrine. Preſerue vs from damnable errors, and grant vnto vs ſuch purity and cleanneſſe of life, that wee bee not ſclanderous to thy Goſpel. Bleſſe thou ſo our weake labours, that the fruits of the ſame may redound to the praiſe of thy holy Name, to the profite of this preſent generation, and of the poſterity to come, through Ieſus Chriſt our Lord, to whom with thee and the Holy Ghoſt, be all honour and praiſe, now and euer.

A prayer in time of affliction.

IVſt and righteous art thou, O dreadfull & moſt high God, holy in all thy works, and moſt iuſt in all thy iudgements, yea, euen then when as thou puniſheſt in greateſt ſeueritie. We haue before, O Lord, felt thy heauy hand vpon vs, and when we cryed vpon thee in our calamities and afflictions, moſt mercifully thou inclinedſt thine eare vnto vs. But alas, O Lord, we haue not anſwered in our liues, glorifying thy holy Name, as thou anſweredſt vs when we called in our diſtreſſe, but did returne vnto our wonted ſinne, and ſo prouoked thee through our miſdeedes vnto diſplea-

 ſure.

ſure. And therefore haſt thou moſt iuſtly turned thy ſelfe to puniſh vs againe, in bringing amongſt vs this noyſome & deſtroying plague, according to the threatning of thy law, becauſe wee haue not made our fruit of thy former corrections. Our repentance, O Lord, hath beene like the dew that ſuddenly vaniſheth away: yea, the great multitude abide darkened in hearts through their owne pride, and walking in the luſts of their owne hearts, ſecurely contemned thy bleſſed ordinances: for who hath mourned for the vniuerſall corruption of this blinde age? or ceaſed the murtherer from his murther? the oppreſſor from his oppreſsion? the deceitfull man from his deceit? the contemner of thy Word from his contempt? and the licentious liuer from his licentiouſneſſe? Yea, Lord, where could the man be found that ſought not himſelfe, albeit with the hurt of others, and defacing of thy glorie? So vniuerſally did, and preſently doth that roote of all euill, couetouſnes, reigne throughout this whole Countrey. Yea, Lord, they to whom thou graunteſt worldly bleſſings in great aboundance, haue beene and are poſſeſſed with this vncleane ſpirit of auarice: The more thou gaueſt, the more inſatiably thirſted they to haue, and ceaſed not till

they

they did spoyle thee of thine owne patrimonie: and yet in this matter they will not know themselues to sinne and offend thy Maiestie. Therefore cannot thy iustice longer spare, but it must punish and strike as thou threatnest in thine holy Law. Now we know Lord, that thy iudgements commonly begin at thine owne house, and therefore hast thou begun for to correct vs, albeit yet in thy mercie, & not in greatest seueritie. Wherefore good Lord, either else in the multitude of thy mercies remoue this bitter cup away from vs; or grant vs thy grace, patiently and obediently so to drinke the same, as giuen out of thy owne hand for our amendement: wee acknowledge, O Lord, that afflictions are molestuous, noysome, and hard to be borne with, of fraile flesh, but Christ Iesus hath suffered heanier torments for vs, and wee haue deserued more then wee sustaine, who oft haue merited the verie helles. If it please thy Maiestie to continue our punishment, and double our stripes, then let it please thee in like meanes, to enlarge our patience, and make our corporall afflictions serue to our humiliation, inuocation of thy most holy Name, and obedience to thy holy Lawes and Ordinances: Or if of a fatherly pity in

shall please thee to bee content with this gentle correction, let the calme appeare after this present tempest, that in respect of both the one and the other we may glorifie thee: in that first thou hast corrected to amendement, lest wee should haue slept in sinne to our destruction: and secondly, that thou hast taken away the bitternesse of our affliction, with the sweetnesse of thy comfortable deliuerance, in the first hauing respect to our necessitie, and in the last, to our infirmity. But Lord, againe we know albeit thy iudgements thus beginneth at thine owne House, and they of thy Family appeare onely to be beaten of thee: yet the wicked shall not escape, but they shal drink the dregges of the cup of thine indignation, let it be they escape the famine, the pestilence shall apprehend them: if they escape the pestilence, the sword shal deuoure them: if they shall not fall in the edge of the sword, thou art able to make any of thy smallest & least creatures to be a stumbling blocke before their feet: whereat, albeit they reach their heades aboue the clouds, they fall most fearefully. But, O Lord, now it is thine owne inheritance, for the which wee sigh and grone before thy Maiestie: looke vpon it therfore from the Heauens, & be mercifull to thy people: let

let thine anger and thy wrath bee turned away from vs, and make thy face to shine louingly vpon thine owne Sanctuarie. O Lord, heare: O Lord, forgiue: O Lord, consider, grant our requests, for thine owne sake, O our God, and that in the Name of thine onely begotten Sonne Iesus Christ our onely Sauiour and Mediator. In whose Name we pray vnto thee as we are taught, saying, *Our Father which art in Heauen, &c.*

A Prayer for the King.

O Lord Iesus Christ, most high, most mightie, King of kings, Lord of lords, the onely Ruler of Princes, the very Sonne of God, on whose right hand sitting, doest from thy Throne behold all the dwellers vpon earth: with most lowlie hearts wee beseech thee vouchsafe with fauourable regard, to behold our most gracious Soueraigne Lord, King IAMES. And so repleniſh him with the grace of thy holy Spirit, that he alway incline to thy will, and walke in thy way. Keepe him farre off from ignorance, but through thy gift, let prudence & knowledge alway abound in his Royall heart: So instruct him, O Lord Iesus, reigning vpon vs in earth, that his humane Maiesty alway may obey thy Diuine Maiestie, in feare and dread. Indue him plenti-

fully with heauenly gifts. Grant him in health and wealth long to liue. Heape glory and honour vpon him: Glad him with the ioy of thy countenance. So ſtrengthen him that hee may vanquiſh and ouercome all his and our foes, and be dread and feared of all the enemies of this his Realme. Amen.

A PRAYER COMMONLY vſed before the Sermon.

IT is of thy mercie, O Lord, and not of our merites, that it hath pleaſed thee to ſhew thy ſelfe vnto the world, euer from the beginning, and vnto vs now in this laſt and moſt corrupt age: Yea, Lord, wee farther confeſſe, that neither Law nor Goſpel can profit vs to ſaluation, except that thou of thy meere grace worke in vs aboue all power that is in this our nature. For albeit thou teach, wee ſhall remaine ignorant: albeit thou threaten, wee ſhall contemne: And albeit thou promiſe mercie and grace, yet ſhall we deſpaire and remain in infidelitie; Vnleſſe that thou create in vs new hearts, write thy Law in the ſame, and ſeale in vs remiſſion of our ſinnes, and that with the ſenſe and feeling of thy Fatherly mercie, by the power of thy holy Spirit. To the old World thou ſpakeſt

by

by Noah: To Pharaoh and his people by thy seruant Moses: To all Israel by the fearefull Trumpet of thy Law: To the City of Ierusalem by thine owne Wisedome our Lord IESVS CHRIST: And to the multitude, aswell of Iewes as Gentiles by the preaching of the holy Apostles. But who gaue obedience? Who trembled, and constantly feared thy hot displeasure? Who did rightly acknowledge the time of their visitation? And who did embrace & keepe to the end thy fatherly prouidence?

Only they, O Lord, to whom thy Spirit was the inward teacher, whose hearts thou openedst, & from whō thou remouedst rebellion & infidelity, the rest were externally called, but obeyed not: they heard aswel mercie offred, as threatnings pronounced, but neither with the one, nor with the other were they effectually moued. Wee acknowledge, O Lord, that the same corruption lurketh in vs, that budded foorth in them to their destruction & iust condemnation. And therefore wee most humbly beseech thee, O Father of mercy, for Iesus Christ thy Sons sake, that as thou hast caused the light of thy word clearly to shine amongst vs, & as thou hast plainely instructed vs by the externall Ministerie in the right way of our saluation. So it will please

thee inwardly to moue our dull hearts, & by the power of thy holy Spirit, that thou will write & ſeale in them that holy feare and reuerence, which thou craueſt of thy choſen Children, and that faithfull obedience to thy holy Will, together with the feeling and ſenſe, that our ſinnes are fully purged, and freely remitted by that onely one Sacrifice, which onely by it ſelfe is acceptable vnto thee, to wit, the obedience, death and mediation of thy onely Sonne, our Soueraigne Lord, only Paſtour, Mediatour, and high Prieſt, our Lord Ieſus Chriſt. To whom with thee and with the Holy Ghoſt, bee all honour and glory, world without end.

A GODLY PRAYER TO bee ſaid at all times.

HOnour and praiſe bee giuen to thee, O Lord God Almighty, moſt deare Father of Heauen, for all thy mercies and louing kindneſſe ſhewed vnto vs, in that it hath pleaſed thy gracious goodnes freely and of thine owne accord, to elect and chooſe vs to ſaluation, before the beginning of the world: & euen like continuall thankes be giuen to thee, for creating vs after thine owne Image, for redeeming vs

with

with the precious Blood of thy deare Son, when wee were vtterly loſt: for ſanctifying vs with thine holy Spirit in the reuelation and knowledge of thine holy Word: for helping and ſuccouring vs in all our needs and neceſſities: for ſauing vs from all dangers of body and ſoule: for comforting vs ſo fatherly in all our tribulations and perſecutions: for ſparing vs ſo long, and giuing vs ſo large a time of repentance. Theſe benefites, O moſt mercifull Father, like as we acknowledge to haue receiued them of thine onely goodneſſe, euen ſo we beſeech thee, for thy deare Sonne IESVS CHRIS TS ſake, to grant vs alwayes thine holy Spirit, whereby wee may continually grow in thankfulneſſe towards thee, to be led into all trueth, and comforted in all our aduerſities. O Lord, ſtrengthen our faith: kindle it more in feruentneſſe, and loue towards thee, and our neighbours for thy ſake. Suffer vs not moſt deare Father, to receiue thy Word any more in vaine, but grant vs alwayes the aſsiſtance of thy grace and holy Spirit, that in heart, word and deed, wee may ſanctifie and doe worſhip to thy Name.

Helpe to amplifie & increaſe thy Kingdome, that whatſoeuer thou ſendeſt, wee may be hartily well content with thy good

pleaſure

pleasure and will : Let vs not lacke the thing, O Father, without the which wee cannot serue thee: but blesse thou so all the workes of our hands, that wee may haue sufficient, and not to be chargeable, but rather helpfull vnto others. Be mercifull, O Lord, to our offences: And seeing our debt is great, which thou hast forgiuen vs in Iesus Christ, make vs to loue thee, and our neighbours so much the more. Be thou our Father, our Captaine and Defender in all tentations, hold thou vs by thy mercifull hand, that wee may be deliuered from all inconueniences, and end our liues in the sanctifying and honouring of thy holy Name, through Iesus Christ our Lord and onely Sauiour. So be it.

Let thy mighty hand and out-stretched arme, O Lord, bee still our defence: thy mercie and louing kindnesse in Iesus Christ thy deare Sonne, our saluation: thy true and holy Word our instruction: thy grace and holy Spirit, our comfort and consolation vnto the end and in the end. So be it.

O Lord increase our faith, &c.

The Lord reuealeth his ſecrets vnto them that feare him, and maketh them to know his aliance.

A prayer to be ſaid before a man begin his worke.

O Lord God moſt mercifull Father and Sauiour, ſeeing it hath pleaſed thee to command vs to trauel, that we may relieue our need, wee beſeech thee of thy grace ſo to bleſſe our labour, that thy bleſsing may extend vnto vs, without the which we are not able to continue, and that this great fauour may bee a witneſſe vnto vs of thy bountifulneſſe and aſsiſtance, ſo that thereby wee may know the fatherly care that thou haſt ouer vs. Moreouer, O Lord, wee beſeech thee, that thou wouldeſt ſtrengthē vs with thine holy Spirit, that wee may faithfully trauell in our ſtate and vocation without fraud or deceit: and that we may endeauour our ſelues to follow thine holy Ordinance, rather then to ſeeke to ſatisfie our greedie affections, or deſire to gaine. And if it pleaſe thee, O Lord, to proſper our labour, giue vs a minde alſo to helpe them that need, according to that abilitie that thou ſhalt giue vs: & knowing that all good things come of thee, grant wee may humble

humble our ſelues to our neighbours, and not by any meanes lift our ſelues aboue them which haue not receiued ſo liberall a portion, as of thy mercie thou haſt giuen vnto vs. And if it pleaſe thee to try and exerciſe vs by greater pouertie and need then our fleſh would deſire, that thou wouldeſt yet, O Lord, grant vs grace to know that thou wilt nouriſh vs continually through thy bountifull liberality, that we be not ſo tempted, that wee fall into diſtruſt: but that wee may patiently waite till thou fill vs, not onely with corporall graces and benefites, but chiefly with thine heauenly & ſpirituall treaſures, to the intent that wee may alwayes haue more ample occaſion to giue thee thankes, and ſo wholly to reſt vpon thy mercies. Heare vs, O Lord of mercie, through Ieſus Chriſt thy Sonne our Lord. Amen.

A thankeſgiuing before Meat.

THE eyes of all things doe looke vp & truſt in thee, O Lord: Thou giueſt thē Meat in due ſeaſon: Thou openeſt thine hand, and filleſt with thy bleſsing euery liuing thing: Good Lord bleſſe vs, and theſe thy gifts, which we receiue of thy bounteous liberality, through Ieſus Chriſt our Lord. Amen. *Our Father, &c.*

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THE God of Glory and Peace, who hath created, redeemed, and presently fed vs, bee blessed for euer: So be it.

God saue thy Kirke Vniuersall: God comfort them that be comfortlesse: Lord increase our Faith: O Lord, for Christ thy Sonnes sake, be mercifull to the Commonwealths, where thy Gospel is truely preached, and harbery granted to the afflicted members of Christs Body: And illuminate according to thy good pleasure all Nations with the brightnesse of thy Word. So be it. *Our Father, which art. &c.*

Grace, before and after Supper.

CHRIST, who at his last Supper gaue Himselfe vnto vs, promising His Body to be crucified, & his Blood to be shed for our sins, blesse vs, and our Meat. Amen.

O God, saue thy Kirke and Ministerie, the King and his posteritie, and send vs peace, through Christ our Sauiour. So be it.

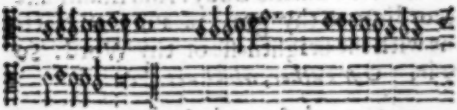
Grace after Meat.

AS thou hast fed our Bodies, Lord,
so feed our Soules likewise,
And make vs mindfull of the Poore,
as Riches doth arise.

Increase thy Flocke, preserue our King,
thy Grace and Peace downe send,
That we may line a Godly life,
and make a faithfull end. AMEN.

THE XII. COMMON Tunes, to the which all Pſalmes *of eight ſyllables in the firſt* line, and ſix in the next, may bee ſung.

OLD COMMON TVNE.



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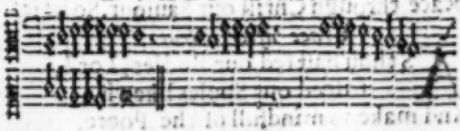
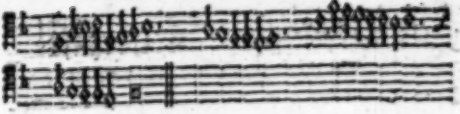


ENGLISH TVNE.

FRENCH TVNE.



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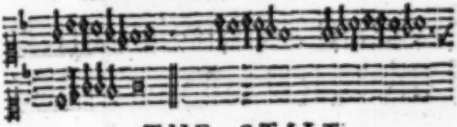
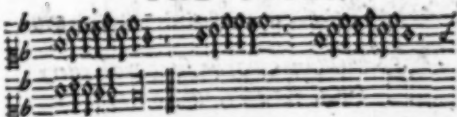


THE STILT.



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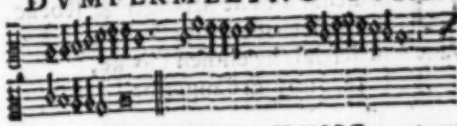

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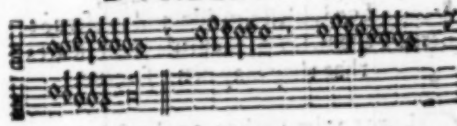

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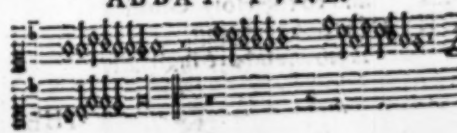

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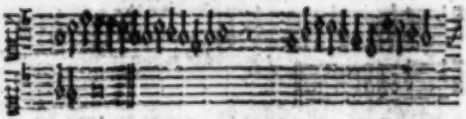

MARTYRS TVNE.

These Conclusions may be sung with every one of the foresaid Tunes.

O God, that art the Strength & Rocke
of all that trust in thee,
Saue and defend thy chosen Flocke,
that now in danger be.

THy People and thine Heritage,
Lord, blesse, guide, and preserue:
Increase them, Lord, and rule their hearts,
that they may neuer swerue.

GLore to the Father, to the Sonne,
and to the Holy Ghost:
As it was in the beginning,
is now, and aye shall last.